

COMMUNITY SERVICE NEWS

VOLUME III

MARCH - APRIL, 1945

NUMBER 2

CONTENTS

The Philosophy of Community: IV. Fellowship Groups.....	1
Education for Community: V. Extracts from "Dr. Hutchins and I Shudder to Note," by John Doddridge Blaine	5
Small Community Occupations and Industries: Proprietorship and Citizenship	12
Publications and Notes:	
Community Organization	14
Population Facts	17
Agriculture	18
Recreation	19
Church and Community	20
Education	24
Small Community Economics	28
Government	29
Positions Open	23

*Issued bi-monthly by Community Service, Inc., Yellow Springs, O., \$1.25 per year,
2 years \$2. \$1 each for five or more subscriptions to same address. 25c per copy*

CONCERNING COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constituted a crisis which called for steady and creative effort.

The succeeding four years have borne out this judgment. Correspondence and requests for help have increased markedly, the membership has grown gradually, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give. Following are the chief areas in which Community Service, Inc., is working at present:

1. Co-operation with communities, community groups and individuals in developing all-round community life and organization.
2. Research on ways of making a living in small communities and developing in communities a varied economic life which will make them self-sufficient in a wholesome way. Results of this study will be made available during or after the war to young people returning to communities and wishing to help build a sound economic base for their communities.
3. A correspondence course on the small community. This is offered to individuals and to study groups. Reference books are supplied, and typewritten comments returned with students' papers.
4. The Community Travelers Exchange. While this will be more practicable after the war, much of the preliminary work of preparing a directory of projects worth visiting can be now. A small number of members have enrolled.
5. Lecture and consultation service. Communities and conferences may secure the services of persons experienced in community work by making arrangements well in advance of the date desired.
6. The bi-monthly publication of *Community Service News*, preparation of articles on community subjects, and occasional other publications.

For information concerning membership, counsel, engagements or publications, address Community Service, Inc., Yellow Springs, Ohio.

THE PHILOSOPHY OF COMMUNITY

IV. Fellowship Groups

By ARTHUR E. MORGAN

From time to time great human movements take place which profoundly change the character of regions or of nations. We may wonder how large numbers of people came to be moved at the same time to reorder their lives so as to bring about such results. Frequently we will find on close examination, that such changes have been in process for long periods before they became strikingly evident, and that one of the most potent agencies for bringing about such changes is the *fellowship group*.

The Christian church originated as a small fellowship group, with the result that in a very few years a little handful of men was so impressed by the attitude of the Master that they spread it abroad and gave it deep roots. Through the first centuries of the Christian era, the churches, it appears, largely consisted of small, intimate fellowship groups.

The Lollard movement in England, inspired by Wycliffe, which provided the backbone of civil and religious freedom in England, and provided the seeds of Protestantism, had a similar structure. These small fellowship groups over England kept the spirit alive through the dark days of repression. The Anabaptist movement of Switzerland and north Europe, which stood for both religious and political democracy, had a similar structure. The Methodist church, for long the most vital non-conformist movement in England, found its greatest strength and vigor in the class meetings, small fellowship groups of laymen who met weekly to encourage each other and to worship together.

In more recent time the communist movement derived its strength largely from communist "cells," which in effect were intimate fellowship groups committed to strengthen each other in the communist doctrine and attitudes. Mr. Harry W. Culbreth, after his search for the roots of democratic life in Sweden, came to the conclusion that the greatest cultural and unifying force of the last century had been the temperance societies. These served a larger purpose than their name implies. They were, in effect, fellowship groups, through which common aims and interests emerged.

The Danish People's Colleges, or Folk Schools, were in effect fellowship groups which brought about common outlook and purpose. There are few cases in history where such profound changes in spirit and outlook have been brought about in so short a time as in Denmark, largely by the People's College. In the last issue of *Community Service News* is an article on "Co-operation in Czechoslovakia," which describes how a fellowship group, after meeting together for ten years, began to remake the social and economic life of the community, and by example, of other communities in the region.

The Nova Scotia co-operative movement has been one of the most striking examples on this continent of the re-creation of life and spirit and economic well being. In the words of one of these people, "It was the study groups that did it." These small fellowship groups welded together the minds and spirits of their members, until practical achievements of great importance resulted. In *Community Service News* for November-December, 1944, is an article, "Learning Community in Ontario," which describes the changes being wrought in Simcoe County, Ontario, by about a hundred fellowship groups, locally called "study groups," which meet weekly.

The Ohio Farm Bureau had nearly come to a standstill in its growth, as its workers wearied of urging people to join. Then it hit upon the policy of encouraging "advisory councils." These are fellowship groups consisting of twelve families each, which meet once a month in members' homes for fellowship, an evening meal, and a study period. This program of fellowship groups or advisory councils, according to Murray Lincoln, the director of the Ohio Farm Bureau, has been the greatest source of increased strength of the Ohio Farm Bureau program. There are now about a thousand of these, and the Ohio Farm Bureau is probably the strongest of all the state Farm Bureaus of America.

It is not only in the western world that the fellowship group is effective. In a typical Chinese village, in addition to the family structure there are fellowship groups for various purposes. There are mutual aid clubs, parent burial associations, sugar manufacturing associations, irrigation clubs, boxing clubs, and music clubs. The fellowship element is large in all these. For instance, in *Country Life in South China*, by Kulp, we read of the functions of a sugar manufacturing association:

"The people form this society to make sugar, but even here one finds the religious and social features. When the organization is established they have religious worship in the interests of the success of the undertaking. . . . When they dissolve the organization after the completion of the sugar-making, they conduct worship in gratitude for successful enterprising.

"The social nature of this society is even more prominent than the religious. The members work together in a co-operative way; the success of one is the success of all. The interdependence forms a nexus of effort and thought that makes for close group unity. When the day's work is finished, they meet in their common room, built especially for the work of this association, to eat, drink, chat, and rest.

"The general relationship among the members is very democratic, for each member feels himself on an equal footing with every other in responsibility and in participation in the benefits of the association. There is also a desire to deal honestly with one another so that the enterprise may not be wrecked nor the investments of time and money lost. Finally, each is supposed to work zealously so that the financial gains from the undertaking may be as large as possible. . . .

"The religious activities offer catharsis for those tensions that arise out of the greater difficulties or crises of the organization as a whole. . . . The daily gathering for dinner at a sort of modified feast, with the drinking and conviviality that go with it, provides in its recreational aspects release from the minor tensions of persons developed out of the lesser difficulties incident to the day's work.

"Specific techniques have thus been worked out to make the required adjustments for specific types of tensions: religious worship for the group tensions of general significance; social activities for the personal tensions. So do these associations help to maintain the mental health of the people in the rural village community."

This extended quotation is used to illustrate how indigenous and how fully developed are fellowship groups in other societies. Examples might be multiplied indefinitely from many parts of the world.

The fellowship group is one of the fundamental forms of human association. It is an outgrowth of ancient community life, and takes on some of the best traits of community. During the decades just ahead, great forces of uniformity and bureaucracy may have society in their grip. If distinctive ways of life are to survive during such a period of uniformity and regimentation, the fellowship group may be one of the most effective means for that purpose. As a way of achieving and preserving excellence, it deserves careful consideration.

The fellowship group may be a means to any end. It was used in building up the power of Fascism, Communism, and Nazism, as well as Danish and Swedish democracy. Fellowship groups do not create great purpose, but they can be powerful instruments for defining and achieving great purpose. Those concerned with the building of community have here one of their greatest aids.

The following is extracted from "A Group of Ten," a pamphlet published by Inter-Guild, Lane Hall, Ann Arbor, Michigan:

"The idea of emphasizing select groups of discipline may be found in all epochs of religious awakening. In the sixth and seventh centuries western Christianity was most vigorously represented by the monks who traveled from Iona by Oban to England and the Continent in bands of twelve, imitating by organization as well as in principle the simplicity of the Apostles. George Fox thought six the ideal number for missionary bands. The "Holy Club" at Oxford numbered six men after six years of earnest group living. In the main, the method is to emphasize compactness against fragmentation and individualism, and to develop an internal ethic of high and vigorous quality.

"The fertility of an idea rests upon its relation to a community of strong training, a fellowship of athletes of the spirit, for history is moved not by disembodied ideas, but by select groups which discipline themselves in ideology and tactical science to bring to pass the things of their high calling. 'In civilization, cells of creativeness . . . withdraw like seeds into the earth, to return as creative

minorities to give light to the uncreative masses, to give hope and show the Way to those that are in dark despair. The creative minorities are the salt of the earth—they are the leaven that shall leaven the whole lump.' (Batterham, Arthur. "Community in the Light of History," based on Arnold J. Toynbee's *A Study of History*, in *Community in a Changing World*.)

"There are some progressive movements today which have re-discovered the importance of keeping the basic unit small if much is to happen. The *Modern Churchman* of Scotland, with the pastors and laymen rallying about it, has formed cells in many parishes. . . .

"The relation of 'the Cell' technique to lay education is vividly illustrated by the teaching of Father Coady and his associates at St. Francis Xavier University. In Nova Scotia and Prince Edward Island there were, by 1938, 1400 study clubs of 15,000 people meeting regularly as co-operative buying groups and for more general study. Here many fishermen and their families learned to read and write intelligently. They learned the inadequacy of individualism. . . .

"There is a quality to the small group which is of the essence of democracy. In quiet, 'away from the disputatious assemblies of people,' those attuned to silence and the infinite may find the answer to their problems in a fundamental way that large-scale organizations can only approximate. . . . Here also a center of authority is created which, with corresponding groups, affords the substream of all democracy on the larger map. For liberty is only possible in a society where there are centers of organization other than the political. And the democratic strength of any organization rests upon the lively awareness of small local groups. Large organizations can be more democratic and revealing of the spirit of voluntarism if their basic unit is small. 'A comparatively large voluntary social group, with a membership running into thousands, can keep the real spirit of democracy provided that its primary units of discussion—its branches and lodges—are vigorous and alive.' (Lindsay, A. D., *The Essentials of Democracy*, University of Pennsylvania Press, 1929, p. 38.)

" . . . The main point is not that the fellowship group is needed to get things done, nor even that it trains people more adequately. Rather we note that in the free give and take of judgment in the small fellowship some things are discovered that can be experienced in no other way. . . . For an organization taking things on authority this process is meaningless; but for a movement which believes that in the basic democracy of the small community a way of life is revealed, the method of approach becomes very important.

"In the name of history, in the name of democracy, in the name of a sound religious approach, 'the Cell' is the most promising means of tackling the problems of our future.—F. H. L."

The Community Life Training Institute, at Barrie, Ontario, has published a bulletin on the "Simcoe County Public Health Service." It contains practical suggestions for simple improvements in rural health conditions.

EDUCATION FOR COMMUNITY

News and Information

on Residential Adult Education and the People's College.

Edited by GRISCOM and JANE MORGAN

EXTRACTS FROM "DR. HUTCHINS AND I SHUDDER TO NOTE"

By JOHN DODDRIDGE BLAINE*

The president of the University of Chicago might be called the Napoleon of education. Of him it may be said, as Emerson said of the historic warrior, "The lesson he teaches is that which vigor always teaches—that there is always room for it. To what heaps of cowardly doubts is not that man's life an answer."

What is the secret of Doctor Hutchins' force of character?

I believe it is his high degree of authenticity in his own field. . . . Why not use this unusually authentic and vigorous educator as a model for a new American education: That is to say, why not study the psychological principles on which his authenticity is based and apply them to education for ordinary American citizens in the make?

Doctor Hutchins was apprenticed to education, so to speak, in early youth. He said in the *Post* that he has been a professional educator from the age of eight—when his father became a professor and he began telling his father what to do. He spoke with humor, of course, but I suggest that we take him rather seriously. He early had the right associations to produce an authentic educator. In a similar way a boy who intends to be a carpenter should have the right associations to produce an authentic carpenter. Grundtvig, national hero of Denmark, preached this sort of doctrine a century ago; and saved his country in its darkest spiritual hour by inventing an education that makes ordinary Danish youth vocationally authentic. With Napoleonic vigor he campaigned to release ordinary adolescents from classroom life and substitute apprenticeship to work.

As a result of the Grundtvigian regime, the folk-school system, became the most successful education for ordinary youth in the world. Just as Doctor Hutchins has the ideas, moods and prejudices natural to the professional educator, so the ordinary Dane has the ideas, moods and prejudices natural to his given vocation. Hence Denmark leads the world in applied common sense.

That a similar educational regime would put the feet of ordinary Americans solidly on the ground of reality also, I firmly believe.

* Reprinted by special permission of *The Saturday Evening Post*, copyright 1939 by the Curtis Publishing Company. Mr. Blaine, Justice of the Peace and retired grocer at Campbell, Santa Clara County, California, wrote this in rebuttal of a series of articles by Dr. Hutchins of the University of Chicago, which had appeared in earlier issues of the *Post*. (Community Service can supply mimeographed copies of these extracts at ten cents each.)

But will Doctor Hutchins agree? On the contrary, he has a plan for a new American college that will keep ordinary youth from beginning vocational work before age twenty. He has suggested that unless we keep ordinary young folk in school to age twenty we may have to put them in CCC camps or penal colonies. And he looks forward to a time when the college for ordinary youth at the sixteen-twenty age level will be as common as the present high school, or more common. He declared in the *Post* that we do not yet know what a good general education for the new college will be, but that we do know that it will not be professional or vocational.

* * *

My attention was first drawn to Doctor Hutchins' writings in *Harpers* for October, 1936, where I found him shuddering to note that the ordinary citizen entertains the belief that he is an educational expert of a highly significant variety. With my citizen bristles thus erected I studied his article with special concentration. And I shuddered to note that Doctor Hutchins seems to believe that he is a labor expert of a highly significant variety. But his attitude here does not make him any the less a great young man—rather, it places him the more on that pedestal. I am not the first to observe that great men incline to speak of things they know little or nothing about with as much confidence as of those in which they are qualified to be of high authority. Unless lesser men think for themselves great men can play hob with the state of the nation.

I want to point out the natural power of authentic bias. It makes a man a man to be reckoned with. It gives a man the right of might. It demonstrates a man's ability to take care of himself, and it is a warning to us to take care of ourselves—by being authentic in our own fields and seeing through the authenticity of other men.

The authenticity of Doctor Hutchins was suggested with much force. I think, in the *Post* in the first article of a series, where he said that education is now our largest industry (the per capita cost of public education boomed nearly 500 per cent in the first quarter of this century). But he added that we are no brighter—hence we need education as never before. In like manner a garage man might write you this sort of note: "I regret to say that the repair bill on your car is 500 per cent greater than ever before. But your car is in even worse shape than when you left it. Obviously, you need our services as never before."

With equal authenticity Doctor Hutchins commented in a later article on those citizens who say that we have too much education now. Here he amazed me with this challenge: If we have too much education now, how are we to explain why we are as bewildered as we certainly are? So simple am I, that when I say that we have too much education now I am speaking just as literally as when I tell a drunken friend that he has had too many drinks now. When I see unprecedented higher education in the same ordinary heads that have unprecedented bewilderment, I draw what seems to me the natural conclusion that the bewilderment is educationally produced. And when I see a prominent educator unable to

see my point of view I feel that understanding is indeed, as William James suggested, a question of associated feelings. The educational bewilderment itself seems partly explained.

Let us turn now to the important subject of ordinary work. Grundtvig, of Denmark, declared a century ago that conventional higher education will produce antagonism to common work. Doctor Hutchins has from my point of view revealed antagonism to common work every time I have found him speaking of it. For example, in *Harpers* he lightly suggested that we turn the character-building theory so far as it concerns work inside out—whereupon we shall see that it matters not what a young person works at so long as he works hard at something. Admitted, he suggested, that work education is essential to useful living. Still, it's rather too bad that higher learning will do for youth nothing that cannot be done by work as a clerk or a coal-heaver. In the *Post*, Doctor Hutchins agreed that working your way through school has something inherently noble about it. But he suggested that your nobility will express itself more freely if you are relieved of self-support—and work just as hard in study as you would have worked at, say, clerking or coal heaving.

Did he work hard in school? In this same article in the *Post* he confessed that he did not. He warned the young of today that if they ignore their opportunities as he and his classmates did, the world of today may not let the young of today off so easily. He spoke feelingly in favor of character-building hard work also—if you get this effect through hard work in study. . . .

The gist of his labor proclamation was, as I understand it, that economic conditions have so definitely determined the length of free education that we are absurd if we question this idea. . . . No more may children help their parents. No more may grandfather assist in paying the grocery bills by doing gardening jobs for the neighbors. We can only provide work for the right people by keeping children in school to age twenty, and by making superannuates stop earning money. . . . From this situation there is no escape. For technological advancements indicate that the proportion of workers will in the future be less and less. And so the length of free education will be, it appears, the end of the present sophomore year. This situation fits the junior college.

. . . But if we take Doctor Hutchins seriously I shudder to note that we are gripped in the following descending spiral: (1) a younger class being kept out of work and in school older and older, (2) an older class being declared socially useless younger and younger, (3) a virtual slave class being made to produce for the rest of us while shrinking smaller and smaller, and (4) an educator class being conceded more and more influence while growing larger and larger. This spiral I have called descending; but all is well if we regard taught education as a blessing and work as a curse.

Yet I have reasons for not swallowing this doctrine as uncritically as our educator seems to desire. At age fourteen I went to work on a farm. At age seventeen I bought a farm for myself. In 1892, at age eighteen, I had an old-

fashioned metaphysical conversion; and never after that age did I let anyone stand between me and the sources of education, or do my thinking for me. And now after over forty-five years in the University of Reading and Reality I challenge Doctor Hutchins or anyone else to show that labor economics have more arbitrary control over the length of free education than the length of my nose over the length of my shoe. The two merely happen to belong to the same body. Of course economic conditions have much to do with the amount of work available; but we may divide that work as we please—better, as predominating ideas will let us. Predominating ideas, not economic conditions per se, determine the division of labor and the length of free education—as our educator's vigorous and persistent preaching of his doctrines suggests. He is looking out for himself and his kind. . . .

More subtle but no less profound is Doctor Hutchins' authenticity in education for character. Stoutly he resists the argument that higher education should include education for character in the curriculum. In the *Post* he said that while we do not yet know what a good general education for the new college is, we know that it will not include education for character—since little can be done directly about character at the sixteen-twenty age level. When I first saw his attitude toward the sixteen-twenty age level I was stunned. Danish folk schools have used this age level for character education with striking success for over eighty years. Christian religion has used it with success for nearly two thousand years; and upper primitives, as ethnology teaches, have found this age level the most practical for character-building rituals from time immemorial. . . .

Doctor Hutchins' authenticity in character education appears strikingly in another way. He suggested it by saying that since character is a product of choice, it is hard to understand how you can produce it without training the mind to make right choices. Yes, it is very hard for the authentic educator, a worshiper of mind training, to understand that character is not a matter of mind training but of mood training. . . . Doctor Hutchins complained of students that their choices are made thoughtlessly, that the alumni are interested in everything except what matters, that some of the professors would rather be comfortable than change routine habits, and that the modern temper has thus produced an institution at the opposite pole from intellectual. Each of these complaints is against a mood. And the more mind training that students, alumni and professors get the more cleverly they can dodge their obligations. Character training, it seems obvious to me, a judge, is a process of conditioning. With a stiff fine I have sometimes changed a man's character for the better in five minutes. The Grundtvigian folk school, as its record shows, conditions the character of Danish youth in its usual course of five months. . . .

Doctor Hutchins I consider right for himself and his kind throughout. . . . He is strong. He is clear. He is firm. He has shown us what the higher learning really is. And he has demonstrated to me, at least, that the more of it ordinary youths get, the more they will be mentally and emotionally unsuited to any roles

except those connected with schools and colleges. We shall be wise, I believe, if we adopt an educational program that will tend to put strength, clearness and firmness in youths who must be oriented to ordinary vocations.

Beckoning us on, then, we have a new and highly practical adventure, the project of discovering an educational regime that will do the work expected of it in the case of ordinary youth. The Danish folk-school system has shown the way. In the same year, 1936, that Doctor Hutchins said that the outstanding fact about higher education in America is its confusion, Frederic C. Howe, author of *Denmark—The Co-operative Way*, gave the folk schools credit for producing the very strength, clearness and firmness that Doctor Hutchins said we should have in the United States. The success of the folk schools, is indeed, properly to be called the educational wonder of the world. And it is obviously a success of good attitude, of personal integrity, of honest action.

This excellent mood, according to Mr. Howe, is the basis of Danish success in co-operation. And thus, instead of economic conditions determining the length of free education in Denmark, the length of free education goes far toward determining economic conditions. Free schooling to end with the elementary grades, work education under practical journeymen through mid-adolescence, character education at the natural turning point from adolescence to inward maturity—that three-step sequence Grundtvig preached a century ago. Character education in the folk school rounds out vocational training with a good attitude. The vocation itself becomes what the Iroquois called a "life's leading"; and from the good attitude, or good predominating mood, derives the social and economic success of Denmark.

* * *

After and during a theoretically poor elementary schooling Washington served apprenticeship at surveying. His character education at the turning point was by the friendly counsel of Lord Fairfax, the use of the Fairfax library, and the influence of the church. His personal responsibility training was by being commissioned a county surveyor at seventeen, appointed an adjutant general at nineteen, and given charge of eleven counties of military organization and of the large estates of the Washington family at twenty. To have spoken of Washington at twenty-one as being "just like a boy" would indeed have been an insult. . . . It used to happen in the United States often, and it can happen again.

* * *

From my angle of bias every Grundtvigian concept is supported by American evidence. That adolescence is the natural apprenticeship age our system proves by giving ordinary youths sport fixation. That eighteen is the natural age for rounding out character our system proves by rounding out sport fixation with a fixation on adolescence. That cramming and examining condition ordinary youths against the natural means of education they prove by antagonism to serious periodicals and books. . . . The education that produces a mood for straight thinking, personal integrity and honest action, as in Denmark, would be an improvement.

A friend who had visited Denmark reported: "Those common people over there are the smuggest things in the world. They wouldn't look at a king twice." This is another way of saying that those common people are authentic: Strong, clear, firm, without envy. . . . This attitude is what true authenticity is, on any plane whatever. It has its own pride, its own inherent dignity, its poise. This is how any country is made safe for democracy.

* * *

And so, instead of giving ordinary youths the mythical good education that nobody knows to age twenty, I suggest we use the comparatively natural sequence that for three generations the common Danes have successfully demonstrated: (1) elementary training to about age fourteen; (2) reality training on the plane of mingling with practical adults and apprenticeship to work—boys to vocations and girls to homemaking—from fourteen to eighteen; (3) character training—or attitude training, or mood training, as you prefer—at the natural turning point from adolescence to inward maturity, or at about eighteen for boys and perhaps a year younger for girls; and (4) training in personal responsibility in real life and work after the turning point and on for the active years. (These students never graduate; hence four steps.)

The facilities of residential higher education can be successfully made available to at least some students who have not spent their youth in school or who do not meet exacting academic qualifications. This is the experience of Professor Albert Coates in the Institute of Government in the University of North Carolina. The *Saturday Evening Post* of February 24, 1945, describes this school, to which come a variety of public employees and officials, such as sheriffs and other county officers, for special training in their fields of work. The *Post* article tells us: "The Institute of Government grew out of two basic and religiously held ideas of Coates: the first, that higher education and life as it is lived should be on speaking and even cordial terms with each other; the second, that higher education is a tool whose simpler uses can be learned by men and women who may have parted company with schoolbooks as far back as the third grade.

" . . . In a recent two weeks school for law-enforcement officers, ages ranged from nineteen to sixty, education from third grade to the first year of college, experience in law enforcement from one month to thirty-two years. . . . All branches of government in North Carolina have been yanked out of the doldrums, revitalized and given dynamic force. The hit-or-miss elements are being eliminated. Book learning is lubricating the wheels of government, and the whirl of those wheels is blowing the dust out of book-learning." Thus American experience confirms the teaching of Bishop Grundtvig.

There is a fine article entitled "Ideals with Hands and Feet—the People's College" by C. Arild Olsen in the February 1945 issue of *Motive* magazine of the Methodist student movement.

THE BEST SCHOOL YEARS?

There is a tendency in our society to increase the number of years during which a person shall remain in school, thus postponing the age of active participation in society until after twenty. Mr. Blaine's article and the following quotation from *The Peckham Experiment* (reviewed in the September-October *Community Service News*) take fundamental issue with this approach to our education problems.

"We have been very impressed with the difference we have observed in the physique and balance of development of boys who go to work at 14 as compared with those who remain at school until they 16, 17 or 18. In the former there is an all-round robust functional development, often in spite of adverse industrial conditions, while those who continue at school seem overgrown—as though their development were distorted as a result of the sequestered atmosphere of school.

"This was an unexpected observation to us and will, we believe, prove so to the reader. First, it was arresting in view of the almost universal acceptance of the policy of extending school education, with its present age and sex segregation, up to 16 or even 18 years of age [this is in reference to England but is pertinent for the U. S.] and second, in view of the acknowledged shortcomings of the modern industrial field in producing what we conceive to be healthy conditions for the adolescent.

"But before generalizing let us look also at the girls. Our experience so far shows us that the effect of early entry into industry on the female is very different. Whereas with the boys who enter industry young there is a development towards maturity which is to be seen in their physique as well as in their general conduct, in the girls it is marked in many cases by a persistent general immaturity accompanied by a precocious development of femininity. These conclusions can of course only be tentative, but such evidence as we have is striking and conspicuous.

"Here we have a subject that needs most careful and penetrating study. Upon the due, sequential and smooth emergence of full facultative maturity of both sexes depends the vitality and so the future of the race, and no educational policy can be surely grounded without knowledge of the biological processes at stake. Neither industry and the circumstances of entry into it, nor the circumstances of education can with impunity be left out of the scope of the health administration of the future. As they stand, both industry and the schools are inadequate to meet the needs of health for the developing adolescent."

Circle Pines Center, a consumer co-operative society dedicated to educational, cultural and recreational pursuits, located at Cloverdale, Michigan, has recently produced an anthology, "‘first fruits’ of the creative expression of its members and friends inspired during sojourns at the Center. The writings and illustrated works represent the authors' own concepts and spontaneous expression, and are therefore examples of genuine folk culture."

SMALL COMMUNITY OCCUPATIONS AND INDUSTRIES

PROPRIETORSHIP AND CITIZENSHIP*

By ARTHUR E. MORGAN

In determining where and how to set up in business for oneself the old saying, "business is business" is a false guide. This saying means that in business life the only consideration should be the profit: that the effect on others, or on public welfare and morals, does not matter.

An intelligent, hard-working farmer had rather poor soil and made a bare living. In his village were two general stores, both of which served the public well. Each had a net income three or four times as large as that of this farmer. They charged moderate prices and readily served the entire community.

The farmer said to himself, "I am as intelligent as either of these storekeepers, and work very much harder. They have no more invested in each store than I have in my farm. If I start another store and work as hard as I do now I should get a third of the business, and make twice as much as now. Even with only a sixth of the business I shall be no worse off." He did not ask himself whether the community needed another store, but only whether he personally would profit. He started a store and made a slightly better living than before. After a time another intelligent, vigorous farmer, seeing this man make a success, did the same. Then there were four stores where two had been enough. Since each store then had smaller sales it became unprofitable for any of them to carry a full stock, and the people of the community had smaller choice of goods in four stores than they formerly had in two. The adding of two stores divided the same amount of sales among four merchants instead of two.

In a community well served by stores, the addition of another is not a public service. The new merchant is a parasite on the community, taking his living without rendering necessary service. His action is as ignoble as that of a business monopoly which robs the public.

Whether existing service is adequate may not be easy to decide. Existing stores may be run down, with the owners unwilling to sell out at a reasonable price; or existing stores may be in a tacit conspiracy to charge unreasonably high prices, with the storekeepers living as little princes, helping to keep the rest of the community in poverty. In such cases an additional store, started with the aim of public service and not simply to divide the unfair profits among more people, may be fully justified. But the prospective new storekeeper should search his motives carefully, to make sure that he can and will give a better service, and is not simply arguing the present inadequacy to excuse himself for becoming a social parasite.

The first question to ask oneself in considering whether to undertake any particular business should be, "Is this a necessary service which I am fitted, or

* This is the second in a series of articles on various phases of small community occupations and industries.

can make myself fitted, to perform?" From *Antioch Notes* of April 15, 1924, we reproduce what was called "The Antioch Business Code":

"Sound business is service which benefits all the parties concerned. To take profit without contributing to essential welfare; to take excessive profit; to cater to ignorance, credulity, or human frailty; to debase taste or standards for profit; to use methods not inspired by good will and fair dealing—this is dishonor. Whenever I make or sell a product or render a business service, it must be my best possible contribution to human well-being."

Such a code represents good citizenship, and also good sense. Thousands of retail stores are started each year in America, and about as many fail. If each beginner had asked himself before starting, "Would the business I propose actually contribute to the public welfare more than anything else I can do?", there would be fewer starts and fewer failures. There is a universal rule which might well be followed in considering a business for oneself. It is, *Never go into business just for the sake of making a living, but only if you can thereby perform a necessary service.* Under "necessary" we would include everything which adds to the quality of living—recreation and leisure as well as food and shelter.

Frequently we see men enter business to supply the public with goods they well know are useless or harmful, such as worthless patent medicines or habit-forming drugs. By such action a person admits to himself that he is useless. Though a man make a million dollars a year by supplying useless goods for which he has created a "want," and though he give all that money to universities or for medical research, he still is a contemptible character.

Society has a vast number of unfilled needs. If men generally should refuse to do any but useful work for which they are or can be fitted, and then search for such businesses, many incomes might grow more slowly, but life would become more varied, more interesting, and more wholesome, and a much greater variety of needs would be supplied.

A spot-checking of 5000 service men by Ohio State University indicated that more than half of them looked forward to going into business for themselves, and that a large part of those looked to store-keeping. Under the "G. I. Bill of Rights" the government can lend money for that purpose.

Storekeeping is perhaps the most overdone job in America, and if thousands of servicemen go into it the harvest of failures may be large. Legitimate storekeepers will face government-subsidized competition. Consideration of good citizenship by those thinking of going into business, and by their advisers, would be good for everyone concerned.

A series of nineteen books on establishing and operating small businesses, prepared for the Armed Services Institute, and now available only to servicemen, will be released to the public by the Bureau of Foreign and Domestic Commerce. "Establishing and Operating a Metal Working Shop" will be issued about April 1, followed by "Establishing and Operating a Shoe Repair Shop."

PUBLICATIONS AND NOTES

COMMUNITY ORGANIZATION

In the *Adult Education Journal* (525 W. 120th St., New York 27) for January, 1945, is an article by Jean and Jess Ogden on "Present Trends in Community Organization." Writing of Rabun County, Georgia, the article states:

"Their program is good. Their way of working is efficient. Their pattern of organization is simple. The chief executive officer of the county works closely with an advisory group of citizens organized several years ago as a health and welfare council. People from all parts of the small, rural, mountain county are on the council. Meetings are open. Any interested citizen may come, and many avail themselves of the opportunity. A few, as is usual, are the steady, always-concerned, ever-present members. Through the weekly paper, an attempt is made to keep everyone in the county informed not only of what has happened, but also of what is being considered.

"For a few happy moments, we thought we had found the answer. . . . We were brought back to earth by the words of the leader and public servant of the group, Frank A. Smith, the county ordinary: 'What we have done fits Rabun County. We have no reason to believe it is the right pattern for any other community'

"We were convinced by what we had found in Rabun County and elsewhere, that there are certain trends discernible. Of these, possibly the most significant for democracy is . . . a reluctant acceptance by communities that they must work out their own patterns. On the other hand, there is an equally reluctant acceptance by many state and national organizations and agencies that the ideas set down in their manuals or handbooks may not be unfailingly right for every situation.

"The conflict in these two points of view is reflected in almost every community that attempts to organize for action—and that means most communities nowadays. A kind of confusion results. First, the purpose is not clear. Is the community organization merely an avenue for channeling programs that originate on the state or national level? . . .

"Second, there is confusion as to leadership. Should leadership come from the professional—that is, the person employed by an agency to render a certain type of community service? Or should it come from citizens of the community whose public servants the professional workers are?

"Third, there is confusion as to the type of organization best suited to the promotion of community welfare. This, of course, bears a direct relation to the other two. The term 'council' is the one most commonly used to denote any organization that exists. It describes widely differing groups. The council may be made up of professional workers who feel the need of a clearinghouse. It may go a step farther and include, along with the professional workers, heads of organizations such as local service clubs, parent-teacher organizations, and women's

clubs. This second type, like the first, has for its primary purpose the co-ordination of effort and elimination of duplication in program or money-raising activities. A third type is the citizens' council, which may take responsibility for planning; for mobilizing the resources of the various agencies—local, state, and national; and for helping to carry out plans. . . . These citizens' councils vary among themselves as much as any other type."

The article discusses several community organization projects, with their successes and failures. Concerning the Jordan Area Council in Greenville County, South Carolina, the article states that often when a community spirit was well developed, the council faded away:

"The council—the machinery of organization that brought order out of great confusion in that community—is no longer active. Members of the community say that they have learned to work together, that meetings of their co-operative and agricultural groups provide opportunity for group planning. Someone calls a community meeting when need arises . . . but they no longer feel a need for a council as such. This small rural community seems to have found for itself a more natural and less formal kind of organization."

The article continues:

"During the past three years, we have had opportunity to see more than 100 southeastern communities at work. In those that are carrying on successful programs, and are making clear-eyed plans for the future, there is to be found the same variety of patterns of organization referred to above. They are also characterized by a flexibility that enables them to meet changes as they come.

" . . . A community is much more likely to start with an obvious need than with a carefully worked out plan, and initiation of a program may come from many and varied groups. It may center around school, church, extension services, health department, or what not. But there is a growing conviction on the part of citizens that agencies and institutions must no longer exploit community programs for their own prestige.

" . . . In the long run, the group that starts a program must be willing to lose its identity in order to find a more abundant life in the finer community made possible through co-operative efforts."

The Extension Division of the University of Virginia bulletin (Vol. XXII, No. 8, January 1, 1945), "We Went to See for Ourselves," further describes these visits to community projects, with the following tentative conclusions:

"1. The total community must be kept in mind and the concept of community relationships must be continuously growing.

"2. Any project that meets a real need is a good starting place.

"3. Drawing in all existing agencies as early as possible is desirable.

"4. Public sentiment must be enlisted. This perhaps is best done by keeping the people informed all the time.

"5. Agencies and individuals should be as quick to relinquish leadership as to assume it at the right moment.

"6. Projects undertaken should have reasonable chance of success.

"7. Emphasis should be on *better living* for the entire community.

"8. One criterion for judging the soundness of a program is the extent to which participating laymen can interpret it.

"9. We found *evidence* that democracy can function at a high degree of efficiency.

"10. In addition, we found evidence that one of the greatest values in community programs is the spiritual and civic growth of the people."

In a pamphlet, "The Re-Creation of Yugoslavia," published by the United Committee of South-Slavic Americans (1010 Park Avenue, New York 28), is the following description of ancient village organization in Yugoslavia:

"In the very beginning—in 1941—the following practice was introduced: As soon as the Partisan Units or units of the National Liberation Army (after its foundation in 1942) entered a village or town, a meeting of citizens was called, to elect their own village or municipal administration. . . . the Partisans simply followed one of the oldest Serbian democratic traditions, handed down from the Middle Ages, that of electing the village elders at a public gathering. This custom was widely preserved even during the time of Turkish domination. After the liberation of Serbia from the Sultans, one of the main demands of the Serbian peasants was that their Parish and District Self-Administration should be respected. . . . The Liberation Movement gave the people back the right to choose their own local administration, as they had always done, before the introduction of the Fascist dictatorship. This freedom of election of the local administration was greeted everywhere with the greatest enthusiasm."

Democracy is not new. As expressed in local administration it is far older than human history, as the living remnants of ancient cultures over the world indicate. The community is the home of democracy.

"One can accept blindly a solution to the problems of the American family and the familistic phases of culture for the next century by following one or another of several hypotheses. Once the belief is accepted one can pick the arguments, the proofs, the predictions, and the lines of behavior which fit the situation. Theories can go forward logically and with a grand sweep of imagination toward the unravelling of what purports to be human destiny. . . . The uncritical acceptance of any hypothesis will temporarily deaden the thought processes by setting up a frame of reference and decreasing receptivity to other alternatives."—from *Family and Society*, by Zimmerman and Frampton, p. 7 (New York, D. Von Nostrand Co., 1935, 610 pp.). Reprinted by permission.

POPULATION FACTS

"Thirty-four percent of the farm population but only 23 percent of the urban population are under the age of 16 years. This majority of the children of the Nation living in rural areas have far less than a majority of the resources of the Nation for health, education, and home life at their disposal. . . . The predominantly rural Southeast, the poorest region in the country, has about 12 percent of the children under 20 years of age."—Katharine Lenroot, Chief, U. S. Children's Bureau, in *The Child*, November 1944.

The January, 1945, issue of the *Annals* of the American Academy of Political and Social Science, entitled "World Population in Transition," is a veritable encyclopedia on population problems of the world. Articles on the trends in population in Europe, Russia, Japan, China, South America, the Caribbean, the British overseas Dominions, and the Mohammedan world, provide an excellent world view. General articles on "European Contact with Primitive Peoples," "Trends, Determinants, and Control in Human Fertility," "Trends in Longevity," etc., are equally clear and interesting.

This issue is greatly worthwhile in helping to an understanding of population issues. Without such understanding our grandiose dreams of national destiny may lack realism. For instance, we read in the article by Warren S. Thompson on "Population Prospects for China and Southeastern Asia":

"How will these peoples of Asia feel a few decades hence when southeastern Asia and China, plus Japan, have three or four times the population of central and western Europe and North America, if we still hold most of this region as colonies and continue to exploit them as we are now doing? Will they continue to be as subservient as in the past? Is it not time that we began to take account of this new differential in population growth and for the sake of expediency, if we are not moved by considerations of justice, began to plan a world in which we shall be a small minority with a diminishing proportion of the world's industrial power?"

The preservation of those conditions in America which favor a moderate but adequate birth rate may be of greater national significance than spectacular and expensive military training programs. In programs for such preservation the welfare of the small community will loom large.

Referring to the celebration of the 300th anniversary of the landing of the Pilgrims, Professor S. J. Holmes of the University of California at Berkeley, and president of American Eugenics Society in 1939, graphically pointed out some years ago that if the birth rate of this stock, as then exemplified in California, continued for another 300 years, it would be possible to put all the surviving descendants back into the Mayflower without overcrowding."—*Eugenical News*, June 1944.

AGRICULTURE

"If We Want Small Farming" is an article in the *Survey Graphic* for December, 1944, by Charlotte Prince Ryan. It is an excellent article, picturing the promise and difficulties of small farming. The caution sounded is suggested by the following extract:

"Large farming has become big business. . . .

"Of the small farmers, on the other hand, very many have heard about war-time prosperity but have seen none of it themselves. Many others are doing well largely because without help they work harder and keep all the proceeds. But one man, even with wife and children, cannot do everything, and generally they already pay in deterioration of health, of barns and equipment.

"The call of good money from the war plants passed over the small farms like a giant magnet. Most of the hired labor and all the half-hearted farmers disappeared. Most of those left either can't leave farming or stay because they like it. Few stay because small farming is a 'good job.' Once it provided a secure and good living. It still provides a living for the family with some resources. But scarcely ever is the return commensurate with the effort involved, and for the great majority small farming is definitely a marginal business."

" . . . It is too often forgotten that poverty is prone to warp the best of characters, and with the poor conditions prevalent in many places small farming is raising bad citizens—selfish, suspicious, ill-educated, given to the dog-eat-dog ways that too often attach to chronic poverty."

"The American Farm Research Association is a new service organization sponsored by the American Farm Bureau Federation and ten state co-operatives. Its purpose is to collect and publish scientific information that has been developed by the nation's agricultural experiment stations. It is the only research institution controlled by and for farmers."—*Ohio Farm Bureau News*, February 1945

The Farm Security Administration, U. S. Dept. of Agriculture, has issued a 33-page booklet, "Shall I Be a Farmer?" for the guidance of servicemen who are thinking of agriculture. It is a popular but sane general discussion of farming as a career, and of questions to be considered by prospective farmers.

The Addison, Michigan, Family Community Project has issued a collection of 16 mimeographed bulletins describing the origin, purposes and program of that development. The set will be sent for \$1; address Dr. Regina Westcott Wieman, 5536 Dorchester Avenue, Chicago 37. Ten others are in course of preparation.

Dr. Wieman's work with the project has been completed. It is being continued by a local staff.

RECREATION

"Letters coming to the *Community Recreation Bulletin* suggest a number of communities are planning youth centers or some type of recreation projects as war memorials. We . . . would appreciate hearing of any plans along that line being made in your community. Address Social Research Director, C. A. B. I., 551Fifth Ave., New York 17."

Also from the *Community Recreation Bulletin*, February 1945: "From data now on hand, we estimate that there must be from 1500 to 2000 youth centers in the country." Some of these centers, the *Bulletin* reports, are conducting regular discussion meetings for youth which also attract those less interested in dancing and similar activities, who might not come otherwise.

Recreation magazine for January, 1945, has an article by Henry S. Curtis on "A Nature University." Near many small communities there are bits of wild woodland, sometimes along a stream, which might be acquired and turned into a wilderness preserve. Every boy and girl ought to have access to unspoiled nature. Often such areas can be bought at small cost, and they require little immediate expense. Time works to restore natural beauty and to heal scars. Few finer contributions can be made to the coming generations.

"The men and women returning from action in this holocaust want nothing of a graphic nature erected in their communities that is going to remind them of any part of this war. Also, they do not wish to be remembered as just another name on a bronze plaque in case they do not return. . . . This sort of thinking on the part of our servicemen and women is the rule rather than the exception. . . . Every park district and every city and village has certain recreational or practical needs that have long been unfulfilled, extending from drinking fountains to shelters, to wildflower and bird sanctuaries, to additional park and playground areas, to community houses, to stadiums, to amphitheaters. The list is endless of the things that can be provided as living memorials, and, I might add, with at least one in every price range." —Gordon B. Wallace, Superintendent of Parks, Wilmette, Illinois, in *Recreation*, January, 1945.

"Play is no trifling afterthought in a democracy. It is one of the basic freedoms, because it is itself both the expression and the strengthener of freedom.

"Recreation, therefore, is not a secondary concern for a democracy. It is a primary concern; for the kind of recreation a people make for themselves determines the kind of people they become and the kind of society they build."

"Citizens of a democracy who never play together miss the chance of really knowing one another. They suffer the danger of splitting up into sets, cliques, classes and castes."—Harry A. Overstreet, in *Recreation*, February 1945.

CHURCH AND COMMUNITY

The Federal Council of Churches (297 Fourth Ave., New York City) publishes an eight-page leaflet (five cents) on *Informal Conferences: A New Technique in Social Education*. As outlined in this leaflet, an "informal conference" is intermediate between a fellowship group and a public discussion group. Persons representing diverse views or interests meet, without minutes, resolutions, or formal organization, to share each other's points of view and to develop mutual understanding. This method can be used almost any time and anywhere, and can be initiated by almost anyone who is personally acquainted with some or all of the persons invited to take part.

Such informal getting acquainted and sharing of outlook comes nearer to being the essence of democracy than does voting and majority rule. Moreover, such methods of increasing understanding need not wait on legislation or organization. Democracy begins wherever two or three people sincerely try to understand each other and to surrender arbitrary advantage or fixed attitudes.

"The Church is not a Community of the redeemed; it is a redeemed community. The community is integral to the redemption, part of the gift of redemption and not an association formed by the redeemed on their own initiative . . ." Rev. F. C. Synge ("The Gospel in and through the Church") in "The Presbyterian."

Several years ago I talked with a missionary, returned from a long period of service in Africa. He spoke of the difficulty of the Christian missionary in comparison with the Mohammedans. The Christian missionary was saving individual souls. Since the individual had most intimate community life his condition after conversion was difficult. But the Mohammedan missionary lived as a member of the community until the whole community decided to become Mohammedan.

The Christian missionary, in describing his difficulties, did not realize that the native community life was so interlaced and integrated that the individual lived in and through his community. To take him out of it left him only part of a man. If a substantial portion of the community was converted, the result was the break-up and disintegration of the community structure which had been thousands of years in evolution. The Mohammedan realized the inherent unity of the community, and addressed himself to bringing about a change in the total mores. Then a change in religious belief and conduct could be brought about for the whole community without disrupting the community life.

Until the Christian church discovers community, will not its missionary work be largely sterile or even harmful, in lands where community as the basic structure of society is still in full vigor.

—ARTHUR E. MORGAN

"What moral right has the church to prod governments into a new world order, when the church itself refuses to perfect a new world unity which reaches down into the last rural community?"—James Wyker, in Logan County Farm Bureau news letter, February 7, 1945.

THE WHEATHILL BRUDERHOF

Just received from the Canadian Fellowship for Cooperative Communities is a leaflet issued by the "Wheathill Bruderhof" in England, from which the following is quoted:

"At the close of the last war a group of people were moved by the teaching of Christ, and felt above all things the need of an application of Christian principles to the social need of men. There arose in them a deep longing for an entirely new way of life, utterly different in spirit from that of the world order, with its conflict, competition, class distinction and war. In 1920 Dr. Eberhard Arnold began with a group of friends to live a communal life in Germany. Some eight years after this beginning, to their great joy they got into contact with others who were living in community with the same faith and belief as their own. These were the Hutterians of the United States of America and Canada, with their history of community life extending over four centuries in Moravia, Hungary, Transylvania and Russia, and in America after their migration there at the end of the last century. In 1930 Eberhard Arnold visited North America, and on recognition of the unity of their faith and purpose, the members of the little Bruderhof community in Germany became united with the Hutterian Brothers, and have been known since as Hutterians.

"In 1937, two years after the death of Eberhard Arnold, the community, which had been steadily growing, was compelled by the National Socialist Government to leave the country. They were able to find a new home in England, at what became the Cotswold Bruderhof in Wiltshire. . . Here for several years the community lived and grew in numbers and in strength, and was able to build houses, workshops and farm buildings. In the spring of 1939 a second Bruderhof was founded at Oaksey, Wiltshire, but once again with the outbreak of war the members had to leave the two Bruderhof communities they had built up, and emigrate to Paraguay, where two new communities are now in existence. There were then over three hundred men, women and children in the community.

"At the time of this second emigration three members were left behind in England to complete the business of the brotherhood, and it was intended that these three should follow the others to Paraguay. But the same longing which had brought the first few together in Germany in 1920, and which had caused the continued growth of the community, was alive in England at this time, and more men and women were led to join with these three in the search for a brotherly life. . . In March 1942 they purchased a farm in the hills of Shropshire, now known as the Wheathill Bruderhof.

"The life at the Bruderhof is a way of life which is utterly opposed to the injustice and competition of the world today, and one which rejects all that is false and evil in that old order. There is an open door, open to all men and women of any class or nationality, so that all who have the longing for a brotherly life may join together and share their lives for always. This longing for a life of peace and

justice has led to the breaking down of every barrier that stands between them, so that they hold no property of their own, but share one with another their material goods according to their needs, in the manner of the Early Christians. Indeed, through the ages the same spirit that was with the Early Christians has again and again moved people to come together in a common life, and the Hutterian Brothers of today take their stand with these earlier seekers.

"An essential part of the life of the community is work, and this is shared by all as a practical expression of the brotherly life. All work is equal, whether it is manual or mental, and everyone does joyfully the most menial task if in so doing he can best help forward the life of brotherhood. During the meals which are shared together, guests are welcomed and matters of interest are talked over.

"This building up of a positive witness to a life of love and peace is the answer to the strife and injustice in the world. It would be to deny the law of love for any member to take part in anything which involves injustice towards other men, or their destruction. . . .

"The Wheathill Bruderhof is 1000 feet up in the Clee Hills, and the two farms now cultivated by the brothers are together 350 acres. By the summer of 1944 eighty people were gathered together, including twenty-six children. . . .

"The children at the Wheathill Bruderhof are in four groups: babies, toddlers, kindergarten and school. There is a sister responsible for each of the three younger groups, and brothers and sisters work in the school where boys and girls are educated together. In this way the mothers are freed to join in the communal work, and this can happen because of the unity which exists between parents and teachers in their common faith. They seek together for this unity on all questions concerning the work with the children. The belief in God the Father, the brotherhood of man, the leading of the Holy Spirit and the victory of the good over the evil is the underlying faith towards which the brotherhood seeks to lead the children of the community. . . . As manual and mental gifts are regarded as equal, each child is able to develop those gifts which he has been given, and is able to use them later for the good of the whole. Thus individualism is overcome, and God-given individuality emerges. The teacher too is freed in the same purposeful activity, and so discipline for all comes from within, and is of a positive nature.

"Work at the Wheathill Bruderhof includes arable, dairy and poultry farming, and bee-keeping. A large market garden is cultivated for the maintenance of the household. Owing to the continual growth of the community, some of the brothers are fully occupied with building and carpentry. Other work includes domestic work such as sewing, laundry and kitchen work, and the brothers always seek to further crafts such as publishing, printing, spinning, weaving, leatherwork and woodturning. . . .

"The whole life of the Bruderhof can be compared to a living organism, the centre of which is the love which comes from Christ, and which expands into and penetrates all spheres and branches of life, and brings into being a new Christian Commonwealth."

The *Friends Intelligencer* (1515 Cherry St., Philadelphia 2) for January 20, 1945, has an article by Teresina Rowell on "The Reformer Who Began with Himself." It is a biographical sketch of Ninomiya Sontoku, a Japanese of St. Francis-like character who did much to revive the decadent villages of Japan, and thereby became a sort of national saint and hero. The writer of the article states: "Through the organization set up by his disciples, this forceful union of ethics and economics, of the practical and the ideal, continues to influence considerable numbers of country boys. The synthesis of work and study . . . is carried on by the Ho-toku-sha, literally, 'Society of Repaying Virtue.' It is a kind of co-operative credit society, which aims to develop 'seeds of goodness' in men's hearts at the same time that it provides resources for opening up wild land, improving irrigation facilities, etc. . . . May our workers in Japan be privileged to make contact with this vital tradition, and may we not forget that the condition of its operation is that the reformer practice it first himself!"

According to a study leaflet, "Country Churches in the 1940's," by Shirley Greene, of Merom, Indiana, the rural Congregational churches of Indiana lost 36% of their members and 38% of the churches between 1900 and 1940. Congregationalists had probably the highest educational standards of any denomination. During that period the rural population as a whole lost only 8%. Such bits of evidence indicate the kind of skimming of the rural population that is going on.

POSITION OPEN: Community Service, Inc., is in need of a full-time secretarial assistant. Work would involve research, proofreading, filing and library records, typing of correspondence and manuscripts, bookkeeping, etc. Those interested should send inquiries or applications to the office of Community Service, Inc., at Yellow Springs, Ohio.

FARM FOR SALE IN CO-OPERATIVE NEIGHBORHOOD: Near Freeport, Ohio. 160 acres (100 pasture, 40 cultivated, 11 in young trees): 2 big barns and a sheep barn; good granary and tool shed; garage; poultry house; corn crib; 2 work buildings; numerous other buildings; furnace in house, running water, electricity. Owners have been very active in neighborhood affairs, and are anxious that whoever buys the farm will be willing to enter into the religious and social life of the community in a constructive way. The community has a tradition of neighborliness and good will, is outstanding for adoption of soil conservation practices, and has a Farm Bureau Council. For further information address Community Service, Inc., Yellow Springs, Ohio.

POSITION WANTED: A Congregational minister now serving in a small community would like to locate in another small community where opportunity for developing community life and spirit is less remote. Address Community Service, Inc., for information.

EDUCATION

Walter Crosby Eells, in the *Adult Education Journal* for January 1945, discusses "The Community's College," referring to the junior college. The great change in the junior college during recent years is the increased attention given to adult education. From 1936 to 1943 the regular enrollment of junior college students increased from 116,000 to 132,000, whereas the adult enrollment increased from 21,000 to 193,000.

This is largely a California development, since about two thirds of the total adult enrollment of the entire country is in that state. At Modesto, California, more than a third of the 14,000 adults in the community are enrolled in educational activity at the junior college. San Mateo Junior College, California, "schedules classes, not only in its own plant, but in 40 schools, churches, and places of business throughout the county." At Marin Junior College, near San Quentin prison, in the past three years more than 600 prisoners approaching their parole periods have been trained in useful occupations.

Such a development as adult education in junior colleges illustrates the variety which life will take in a free democracy which is not yet controlled by a central bureaucracy. In such an atmosphere community life will achieve wider outlook and will become more intelligent.

The junior college will not take the place of the People's College or folk school. The junior college will tend to be an extension of the public school system, which chiefly informs and equips people for the prevailing pattern of life. Horace Mann, in establishing the public school system of Massachusetts, which spread over all America, believed it would solve nearly all social problems. Argentina largely copied the American school system, and Horace Mann has been even more of a saint there than in his own country. Yet in neither country were the high hopes of the common school system fully realized.

The Danish People's Colleges did more than equip people to make better use of the prevailing social order. Without violence or bitterness they helped students to an overall philosophy of life, and as a byproduct of that philosophy a new social order emerged—perhaps the finest in Europe. Democracy has place for many forms of social activity, which can re-enforce and complement each other. The People's College and the junior college need not be competitors, but should be common contributors to a good society.

The *Educational Research Bulletin* for November 15, 1944, has an article by Howard Rowland on "Radio Crime Dramas." Some responsible industrial concerns who depend on social stability for their continuation nevertheless present to boys and girls by radio ideas and emotional attitudes which tend to destroy that stability. The need of strong normal family and community life to counteract addiction to radio crime dramas is suggested: "Along with the more intelligent use of radio, the press, and moving pictures, there is great need for

strengthening and reinforcing the areas of childhood based upon actual social relationships rather than upon vicarious entertainment."

The article concludes, "Bad programs will continue to drive out good programs until producers, sponsors and advertisers unite in a policy of genuine public service to broadcast programs for children which will contribute to their emotional health and intellectual development, and create an understanding and appreciation of American life today."

This problem of radio conditioning of children is one of the more serious issues of modern life. Never before in history, perhaps, has an intimate voice from without competed in the home with voices of parents and other family members in giving form and direction to childhood.

At the White House Conference on Rural Education, October 3-5, 1944, a "Charter for Rural Education" was drawn up. Its message is that "we must have a broad and powerful education in every rural community—an education which (1) insures all ages of rural Americans their fair share of education, (2) produces vigorous, wholesome, balanced, and steadily growing personalities, (3) strives for a community that sustains and nourishes democratic life, (4) demands dynamic and highly skilled professional leaders who can deal effectively with the problems of rural communities, (5) provides adequate rural school buildings and grounds, creates satisfactory administrative and attendance units, (6) provides an equitable plan of financing rural education, and (7) unites all the forces of the community in a co-ordinated effort." (From *The Child*, November, 1944. published by the Children's Bureau, Department of Labor, Washington, D. C.)

COURSES IN COMMUNITY LIFE

For six weeks during the summer a course in community life will be conducted at Tracy, California, under the direction of Robert Boyd of the American Friends Service Committee. It will be for high school students.

Scarritt College Rural Center at Crossville, Tennessee, is holding a short-term school for rural workers from March 19 to April 25, the theme being "Rural Community Development through the Comprehensive Christian Approach."

An "Ohio Recreation Workshop" will be conducted at Hiram College, Hiram, Ohio, April 4-11. "The genius of these mutual aid leadership gatherings is their informal and co-operative set-up, a practical devotion to usable materials, and a deep concern for making leisure enrich the whole of life."

There will be a six-day "Ministers' Wives School" at Grailville, Loveland, Ohio (near Cincinnati), April 16-21. Msgr. L. G. Ligutti, of the National Catholic Rural Life Conference, will be one of the leaders.

Community Service, Inc., is making plans for a daily workshop seminar on methods of community organization, at the second North Central Institute of International Relations, Antioch College, Yellow Springs, Ohio, July 2-12.

LESSONS FROM INDIAN EDUCATION

Americans have had in our own country many museums of ancient community life, but we have scarcely been aware of them. Our national policy for many years was to break down the ancient structure of Indian communities. Had we possessed more insight we would have carefully sheltered these indigenous cultures and might have learned much from them. Our white man's egotism and ignorance have prevented us from realizing that the social structure of many tribes had qualities that we might have imitated to good advantage. In the Great Falls, Montana, *Tribune* for January 28, 1945, is an article on Indian education by Joseph K. Howard, author of *Montana: High, Wide and Handsome*, which pictures the community nature of Indian life and education, as indicated in the following quotation:

"Though his education presents special problems to the white teacher, the Indian child is basically like any other child: he will accept and retain knowledge which has significance for him, knowledge which is clearly related to his environment. That environment, however, differs from the environment of the white child: and therein lies the major problem of Montana Indian education. . . .

"The disciplinary difficulty (largely among inexperienced teachers) grows out of Indian family processes which are almost incomprehensible to whites when first encountered by them. In the original Indian society the child was rarely disciplined in the white fashion and almost never physically punished; to slap or beat a child demeaned the adult. The father, one careful white observer reported, 'never strikes nor corrects his children from their birth to their grave,' and the mother, if exasperation moved her to an occasional blow, did this in the father's absence or faced severe punishment by him. Yet this white man found the Indian children 'not nearly as vicious as white children, cry but little, quarrel less, seldom if ever fight.' To a considerable extent the Indian family practice is the same today. The child is treated as an adult from an early age, is expected to act as an adult, and when he fails to do so is punished by ostracism or ridicule in the same way an adult might be when guilty of childish conduct. Indian parents, contrary to the belief of some persons who have been misled by their taciturn manner, are deeply affectionate and treat their children's concerns often as of equal importance with their own: on the other hand Indian children do not interrupt their elders or disturb them when they are conversing or otherwise busy. The crying Indian baby is promptly removed from adult society.

"The community's role in the Indian educational process was much more important than it is in the training of white children, which has become more and more an institutional responsibility and in the opinion of some educators thus has tended to remove pupils from their normal environment and has furthered disintegration of the community. The Indian child throughout the educational period remained in contact with people he knew. D'Arcy McNickle, part-Indian Montana writer who is now a field representative in the Indian service, makes this comment:

"These teacher-people were not his own parents, so he did not begin life by developing strong and intimate attachments to the biological unit. His associations were rather with uncles, aunts and grandparents, people who were objective in their approach, who refrained from coddling him, and who could require of him those moral and physical accomplishments expected by the group, without emotional conflict with him. Indian children as a rule, even today when the old life has broken down in many places, are well behaved, well adjusted and have a mature concept of their place in the community. In this respect, they differ markedly from most white children, whose childishness is expected and even prolonged until long after they are physically mature."

"The Indian tribal community was small, a few lodges to a band, and the behavior of any one child therefore was a matter of concern to the whole group. He was much freer than is the white child, but his play was directed into 'vocational' channels. In his strictly utilitarian home there were few ornaments he could break, no books or magazines he could tear, so he was not subjected to the continual stream of prohibitions which beset the modern 'civilized' youngster. On the other hand he was under the observation of the entire adult community, and knew it; the greatest disciplinary force was public opinion. Indian children of the writer's acquaintance today show particular sensitivity to ridicule or humiliation by their elders."

"Indian children share intimately and are part and parcel of all phases of family and community life and enterprises. In so far as it is possible, therefore, school activities are likely to parallel those of the community." (Rose K. Brandt, "Environmental Experiences of Indian Children and the Elementary School Curriculum," report to office of Indian Affairs, October 1935)

"I am particularly concerned at the refusal of many able citizens to have anything to do with politics at the local and state level. They are willing to go to Washington, but not to the city council, to the county seat, or the state capitol. It is the recognized style to be a dollar-a-year man in Washington; *it should be the style to stay home and mend your own backyard of democracy*. If our democracy is to work, it cannot draw off the able and the intelligent to serve the central government, while leaving the incompetent and the corrupt to serve the localities and the states.

"*Democracy, like higher education, can be pretty much what we want it to be. If we have ideas, and if we want hard enough to see them adopted, sooner or later they will be. Our communities, our states, our nation may show to future generations a vitality of democracy we have never seen, the good life which we have only imagined. The opportunity to take part in this movement should tempt every college person.*"—Charles Edison, former Governor of New Jersey, in the *Journal of the National Education Association*, January 1945 (italics as in the original).

SMALL COMMUNITY ECONOMICS

Five thousand soldiers replied to questions sent from Ohio State University asking what they wished to do after the war. Of these, 1775 wished to change their work. Of those wishing to change only 8% desire to be farmers. Almost half of the 5000 wish to go into business for themselves after the war. The principal fields they had in mind are: electrical supply shops, farming, food stores, aviation supplies, and clothing stores.

It is to be hoped that commonsense advice will be available to such men. Except for farming, every calling mentioned is a form of storekeeping, perhaps the most overdone calling in America. Government assistance in starting a few hundred thousand stores will be mostly investment in disappointment.

"During the war, 30 billion dollars worth of streamlined modern war plants have been built, for the most part on the outskirts of metropolitan areas. Post-war housing and building is bound to start in these outlying districts. If we drift along, the central areas of the city will begin to look as if they had been bombed out; and refugees from urban congestion will be frustrated as they have been in the past, as the congestion rolls out to the outlying districts and engulfs them.

"Or, if we choose, we can have productive market gardens, natural recreation spots, and pleasant villages, sensibly related to home and work place. We can have a city center with real urbanity and convenience instead of congestion; real distinction rather than mere size."—*Journal of the American Association of University Women*, Fall 1944.

In *Compass* magazine for Summer and Fall, 1944 (address *Compass*, care of C.P.S., Waldport, Oregon. \$1 per year), is an interesting article, "Toward the New Community." The following paragraph gives a hint of an idea taking form in some men's minds:

"If a group of people could band together voluntarily to undertake the co-operative purchase of land, building of homes, buying of farm and factory machinery, why then there might be some hope after all—hope of living among green and growing plants and trees, with like-minded people who have the time to be friends; hope of working with your wife and children as co-partners; hope of having time for play and study and artistic creation, in addition to hard physical labor, for a visible and satisfying purpose."

"In the province of Saskatchewan socialized medicine has been definitely established. At every center corresponding to our county seats there is a clinic laboratory with X-ray and fluoroscope equipment. The use of this medical service, including hospital care, is tax-supported, and is free to every patient. At the coming general election the extension of this medical service to all Canada will be voted upon."—*Farmers Federation News*, December 1944.

GOVERNMENT—INFORMAL DEMOCRACY

Before his death Glenn Frank, President of the University of Wisconsin, sickening of the "cat-and-dog fight of partisan politics," suggested "Quakerizing American politics." He quoted from G. von Schulze Gaevernitz's *Democracy in Religion*:

"The meeting opens with a period of silent worship when each member strives to enter into the holy fellowship, and opens his inward ear to the voice of the Spirit. Then follows the discussion.

"There is ample opportunity for the free expression of opinion and for the leaders to exercise their influence. This is all the more possible because those present have not come to press their own settled view, but to arrive at a new and, if possible, unified opinion, for in the last resort all truth is one. With absolute freedom of speech the members are accustomed to self-restraint through their silent meetings for worship.

"Finally the chairman, known by the modest name of clerk, declares that this or that is what he 'feels' to be the sense of the meeting, which he writes down unless there is any objection. Should there be any serious difference of opinion, a period of silence is interpolated, in which the gathering earnestly seeks to know the divine will about the question before it. Thereupon follows further discussion, until one will has made itself evident. Should this not occur and some difficult objection remain, the meeting disperses without coming to any conclusion. For Quakers do not coerce a minority by means of a majority.

"Chatterers are privately warned, though not without patient love and sympathy for human failings and peculiarities.

"In many cases minorities do not press their opinion, but submit voluntarily to the majority which in time they hope will be ripe for what they feel to be progress."

Glenn Frank continued: "I do not, of course, suggest that a political campaign be converted into a process of 'silent worship,' but we need to Quakerize our campaigns to the point of sincere collaboration in a quest for fresh policy rather than leave them insincere competitions for the spoils of office."

The Quakers did not invent this method of determining the public will. It was common in primitive communities all over the world. The modern community does well to relearn that method. It leads to unity and good will, and not to the resentment of defeat or to the arrogance of victory. Voting and democracy are not synonymous, and democracy is much the older.

Voluntary Medical Insurance in the United States: Major Trends and Current Problems, by Helen Hershfield Avnet (Medical Administration Service, 1790 Broadway, New York 19, 104 pp., \$1). A study of medical insurance plans, useful to a community considering a unified medical service program. Contains a list of plans in operation and a brief bibliography in the field.

COMMUNITY SERVICE, INC.

An organization to study and to further the interests of the community as a basic social institution. concerned with every phase of the full, well-proportioned life of its members. Provides courses, speakers, conferences, news and information on community problems and vocations, and help in community development and education.

COMMUNITY SERVICE PUBLICATIONS:

THE SMALL COMMUNITY, by Arthur E. Morgan (Harpers, 1942, 312 pp., \$3. Paper bound, \$1.50).

SMALL COMMUNITY ECONOMICS, 1943, 44 pp., 25 cents. A guide to a well rounded, balanced economic life for the small community.

DIRECTORY OF NATIONAL ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 1943, 40 pp., 25 cents. Entries for over 200 organizations, classified under health, government, etc.

THE SMALL COMMUNITY AS THE BIRTHPLACE OF ENDURING PEACE, address by Arthur E. Morgan, 15 cents.

CONFERENCE ON THE POSTWAR AMERICAN COMMUNITY, Antioch College, Yellow Springs, Ohio, July 1944, 21 pp., 15 cents. Summary of talks and discussions.

COMMUNITY IN CLOVER, by Landrum Bolling, reprinted from *Mountain Life and Work*, 5 cents. Describes the growth of a Swiss community in Tennessee.

THE PEOPLE'S COLLEGE: LEADERSHIP OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10 cents.

COMMUNITY SERVICE NEWS, bimonthly, \$1.25 a year, 2 years \$2.00.

THE COMMUNITY (Personal Growth Leaflet No. 80 of the series published by the National Education Association). Free.

Information leaflet and literature list. Free.

To: Community Service, Inc., Yellow Springs, Ohio.

Enclosed is \$..... for items checked above, plus the following:

☐ Minimum Membership, \$3 a year. ☐ Corporate Membership, \$10 a year.
☐ Participating Membership, \$5 a year. ☐ Contributing Membership, \$25 a year.

(All members receive *Community Service News*; all but the first receive *The Small Community*, or Holm-Jensen's *The People's College* with the pamphlet "People's Colleges for Residential Adult Education" (indicate choice); Corporate and Contributing Members receive all publications. New members receive a 10% reduction in price on literature orders sent with the membership fee (see literature list).

Name

Street or rural route

Post office and state